1;Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

857
853 the child is fed and the money is used to buy an ornament. When
862 groups using the finger were asked about using the coin, they said that
574 it should not be done as the coin was not clean. Another group used a mango leaf instead of the finger. In Rewa State one group stated that just before the feeding of the child the mother should take it before the household deity, naming Bhanmati in this case, and bowing down before her ask the *devi* to protect the child, the household, and the children yet to come.

304 NOSE AND EAR PIERCING. The piercing of the nose and ears is
[326] usually done by a *sonar* (goldsmith), although Kols may do it themselves. The hole is generally made by simply forcing the ends of the ring through the lobe in the ear, but for the nose a bronze instrument is used. As far as could be ascertained no ceremony is performed at the time nor does the *sonar* repeat any *mantras*. The best time to have piercing done is at the time of some large *mela* (religious gathering) in the vicinity, for then there are plenty of *sonars* on hand awaiting work.
[757] When the nose is pierced a small plug of wood is first inserted, but the earrings are allowed from the beginning. The wound has onion and
[465] turmeric rubbed into it, which help it to heal. The *sonar* is given a seer of rice, some chillis and a little salt, or may be paid four pice for the piercing and paid extra for the rings according to their value. It has already been noted that the Kathautiyas use woodpith to enlarge the holes in their ears and as a result their lobes have larger holes.
[301] Kols about Jubbulpore claimed that in Rewa every Kol woman should have a ring of gold and silver on her ears or nose. Our observations however did not confirm this claim.

789 Earrings help to protect the child from evil. Other things as well
[30] ward off evil influences and we found that the *retha* nut (*Sapindus*
824 *mukorossi*) and half a *ghata* nut (*Ziziphyus xylopyrus* (?)) are put into a strip of cloth, tied in a knot and worn round the neck. This is considered a good protection from *nazar*, the evil eye, but it does not help in the case of *bhuts*. Black bangles on the wrists and a white *pot* (dab) just in front of the ears also protect from the evil eye. A copper ring
[776] may be put on one of the ankles for any evil spirit attacking the child will become imprisoned in this. Good spirits live in amulets about the neck and drive off *bhuts*. At other times a piece of a broken or
[826] discarded human tooth, tied on a string about the wrist, is considered an effective protection. A strip of coloured cloth, red and yellow being preferred, may also be tied somewhere about the child's person. These are some of the measures which may be taken to protect the young child during the early months and years of life. Other instances